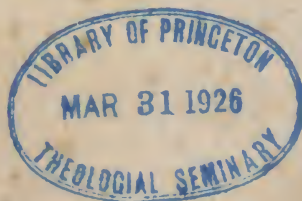




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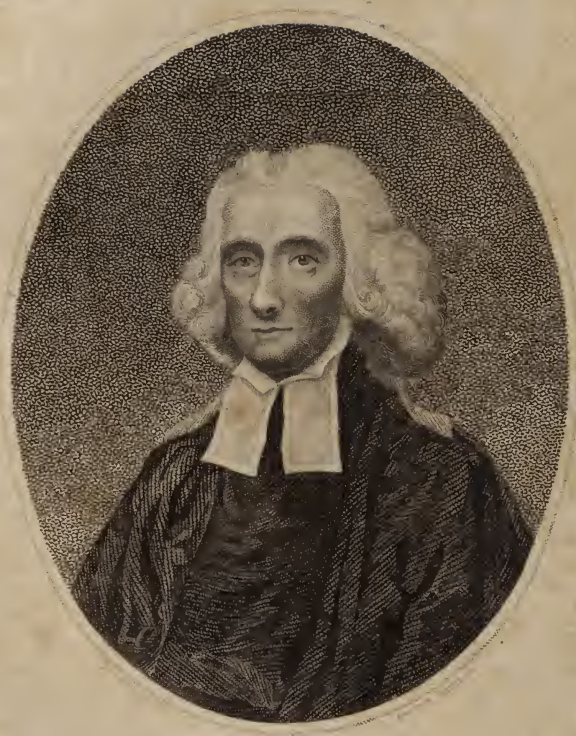
The American Baptist
magazine, and missionary

Marcy Esty

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SAMUEL STILLMAN, D.D.

*Sole Pastor of the First Baptist Church
in Boston.*

THE
American Baptist Magazine,
AND
Missionary Intelligencer.
NEW SERIES.

No. 3.

MAY, 1823.

VOL. IV.

Biography.

MEMOIR OF REV. JAMES COLMAN,

Late Missionary at Cox's Bazar, in India.

A good likeness of a departed friend is justly esteemed a valuable treasure. We may have but little taste for the fine arts, but when we see the image of those features impressed on the canvass which once beamed with joy at our prosperity, and saddened with sorrow at the recital of our griefs, it awakens in our minds many pleasant, and yet melancholy recollections. And although we have had no intimacy with an individual who has rendered eminent services to his country, to the cause of science, or religion, yet we love to gaze on the resemblance of one, whose talents and influence were consecrated to the good of mankind. That man is not to be envied who can view with indifference the portraits of those distinguished statesmen, who, under God, secured the independence of our country, and laid the foundation of our civil and political institutions. Nor is he to be admired who can look with apathy on those features, which in the persons of the reformers glowed with indignation at the rank abuses of popery, and received a stern-

er texture from an inflexible determination of soul to oppose those abuses in the face of every danger.

But if the power of forming a distinct conception of the personal appearance of eminent men is gratifying to us, an acquaintance with their moral and religious character will surely afford superior gratification. While we trace the history of their lives, and see the piety which they exercised, the purity of life which they maintained, and the benevolence which habitually influenced their conduct; we feel deeper self-abasement, and are excited to more high and holy attainments. It is difficult to turn away from the contemplation of real excellence, without some rebukes of conscience, and a determination to imitate the example which has been placed before us. It was to produce this salutary influence that the lives of good men are recorded in the scriptures. Their character is drawn, that we might not be "slothful, but followers of them, who through faith and patience inherit the promises."

With these views of the tenden-

cy of biographical writings, we shall proceed to give an outline of the character of our late missionary brother. While it is believed that the feelings of personal friendship will be gratified by a perusal of this Memoir, a hope is also indulged that it will awaken in some pious youth an ardent desire to be employed in missionary service, and lead to more active and extended efforts in favour of the perishing heathen.

MR. COLMAN was born in Boston, Massachusetts, February 19, 1794. Although his parents were in humble circumstances, yet it was his unspeakable privilege to be blessed with a father who feared God. This pious parent, who was much respected for his upright and unblemished deportment, felt a deep concern for the salvation of his only child. He not only caused him to attend on the publick ministry of the word, but exhibited before him in the retirement of domestic life a practical illustration of the pure and holy nature of Christianity. This good man had the happiness of knowing that his prayers were answered, and his efforts successful; for at the early age of eleven years, the mind of his son was deeply impressed with a sense of the evil of sin, and the importance and necessity of personal religion. What were the immediate means of his conversion to God, are not distinctly known. But having found peace with God, through our Lord Jesus Christ, he made a publick profession of his faith, and united with the second Baptist Church in Boston, under the pastoral care of Rev. Dr. Baldwin, in Oct. 1804. In 1807, he was one, who, with several others, became organized as the third Baptist Church in Boston. His relation with this church continued, until his decease. Perhaps an account of this part of his life cannot be more satisfactorily given, than in

a communication addressed by himself to his Pastor, dated

Danvers, May 16, 1815.

Rev. and dear Sir,

FEW and evil, said an ancient patriarch, have been the years of my life; and this evening, in looking back upon the few days which I have sojourned on earth, I have great reason to make the same exclamation. The years of my life have been very few, and much evil has been performed in each. Sometimes when reflecting upon the past, I am ready to call upon my soul, and all that is within me, to bless the name of God for his amazing goodness, in preserving me so long upon his footstool. The first eleven years of my life were spent in the service of sin; I lived without God, and without hope in the world; an alien from the commonwealth of Israel, and a stranger to the covenant of promise. It must be matter of eternal gratitude and praise, that his rich grace was manifested in bowing my stubborn will, enlightening my dark mind, and raising me, as I have some reason to hope, from a death in sin, to newness of life in Christ Jesus. But how evil have been my days since that propitious period! I have to lament cold and wandering affections, a dark mind, and a very unsanctified heart. How often have I listened to the insinuations of Satan! How frequently have I been allured by a deceptive world! How easily have I been charmed by the "song of the prosperous worldling," and almost transported with the idea, that "celestial flowers were to be gathered on earthly ground." What little progress have I made in the divine life! how feeble are my conceptions of eternal realities! how narrow and contracted are my views of the sacred Scriptures! Surely the years of my life have been very evil. But what have I done to promote the cause of truth,

to advance the declarative glory of God, to awaken poor unfeeling sinners, or comfort and establish the dear saints? Nothing.—I look back and can compare myself to nothing but a blank in creation. Surely then my days have been very evil, and with shame I make the confession; for I am under the greatest obligations to be active in promoting the welfare of immortal souls, and glorifying the holy name of God. Redeemed, as I hope, from the bondage of sin, from the condemnation of the law; introduced into the glorious liberty of the gospel; made an heir of God, and a joint heir with Jesus Christ, to an incorruptible inheritance; surely I am under eternal obligations to live to the honour of my Saviour, God. At seasons I feel that the time past of my life should suffice, and more than suffice, in that I have walked after the vain courses of the world, and wish to spend the remainder of my days in the service of Jesus. But how unfit, how unworthy to be employed in so blessed a cause! It would be an honour for the highest angels in the realms of bliss, to expatiate on the character and work of our great Redeemer. It is said that they rejoice when a sinner is converted to God; and if they could speak from the skies to the sons of men, how moving would be their exhortations, how fervent their addresses, how heavenly their eloquence! It is a great wonder that I do not feel more of the importance of the Christian ministry. It is a work of vast consequence; and when I look into the oracles of truth, many doubts cloud my mind, as it respects my own personal call to preach the gospel.”

His pastor perceiving that he had a mind capable of high improvement and cultivation, frequently urged on him the importance of treasuring up a stock of knowledge while he was young. He was reminded that whether he moved in a private or publick station, knowl-

edge would contribute to his comfort and usefulness. This counsel was not lost upon him, and he availed himself of the facility which was offered to him of reading such books as were calculated to establish him in the great doctrines of the gospel, and furnish his mind with general information. At different times inquiry was made of him, whether he had not serious thoughts, that it might be his duty to preach the gospel. He often replied, “I have great desires to devote myself to the work of the ministry, but a consciousness of my own incapacity, and a persuasion of the greatness of the work discourage me.” He was indeed so much perplexed in relation to this subject, that he endeavoured to banish all thoughts of engaging in the Christian ministry. To do this more effectually, he established himself in a business which necessarily occupied his chief attention. It was, however, so ordered by divine Providence, that he was unsuccessful. And although this event was attended with some painful circumstances both to himself and friends, it was no doubt overruled for good.

The account which he gave to the church when he offered himself as a candidate for the ministry, is so interesting, that no apology will be deemed necessary for presenting it to our readers. It shows that his entrance on this work was not the result of a premature and unaccountable resolution; and it exhibits in a forcible manner the various alternations of feeling which he experienced on this subject. In describing the operations of his mind, Mr. Colman remarks:

“When I was quite a child I had desires to be a publick speaker; and when my young friends and relations came to see me, instead of engaging in acts of diversion, with the Bible in my hand, I would name a text, and deliver a lecture to them on the duties which they ow-

ed their parents, and on the mercies which they enjoyed. On one occasion, when my little room was filled with listening friends, I was so much affected that the tears flowed plentifully down my cheeks, and my hearers could not refrain from weeping also. After I entertained a hope in the Saviour, I had great desires to speak to my fellow-creatures about the important realities of a future state; but my fervour soon relaxed, and I grew cold and insensible. It was more than four years ago that impressions relative to the gospel ministry became fixed in my mind. At that time I had a deep and affecting sense of the awful condition of man by nature, as exposed to the vengeance of Almighty God, and utterly unable to help himself. These views continued for some time, and at last produced a desire to do something to promote their welfare. It is impossible for a rational being to have the views which I then entertained without great desires for the salvation of immortal souls. To see men standing on the verge of ruin, without the least conception of danger, is the most affecting sight which can be presented to a thinking mind. With heart-felt satisfaction, I viewed Jesus able and willing to save the wretched sinner; and it was my desire to urge those around me to flee from the path of destruction to the Lamb of God. For a year I entertained the most pleasing thoughts concerning the gospel ministry. My imagination often placed me in the midst of crowded assemblies, and while the word was dispensed, I saw tears gushing from a hundred eyes, and joy beaming in a hundred faces. But ah! these pleasing phantoms were soon succeeded by darkness and distress. As yet, I had not considered the important duties which devolve on the Christian minister, nor the trials which often attend his progress. I had only looked on the bright side of his ex-

perience. I had only viewed him as the successful preacher, and the happy Pastor. But I soon perceived that his station required the most unwearied labour, in consequence of the arduous duties which were his daily employment. By degrees I was led to contemplate the diversified scenes of a preacher's life. I viewed him in the pulpit; from thence I followed him to the closet, and heard him lament the many imperfections which attended his best services; the coldness of his affections, the weakness of his faith, and the dimness of his hope. I heard him administering reproof to the froward and to the negligent professor, establishing the weak and wavering, rendering comfort to the distressed, and urging all his brethren to the performance of every Christian duty. I walked by his side when he entered the hovel of penury, and the chamber of sickness. I listened to his kind admonitions, his gentle reproof, his warm expostulations, and his fervent prayers. When I had viewed these duties, I was led with the apostle to exclaim, "Who is sufficient for these things!" At different periods during two years, I was impressed with a sense of the difficult station which a faithful minister occupied. Whenever I was the subject of these impressions, solitude was my delight. Unfit for society, with pleasure I retired to some lonely spot, and with feelings which I cannot describe, would exclaim, "Lord, I am a child, and know nothing. Young in years, and still younger in experience; without education, and possessing but a scanty talent, how can I be suitable to bear the most important tidings to guilty man?" At this time I viewed myself as the least of saints, and thought I was as able to pluck the sun from his station, as to dispense the word of life. With these views, I began to consider it as the extreme of folly for me to indulge the least idea of preaching.

I thought that all my feelings were merely the phantoms of a childish imagination, and should be entirely suppressed; accordingly I set about the work. But now the commandment lay heavy on my mind; it seemed as though a wo was pronounced against me, if I did not attempt to preach the gospel. The words of Watts would often sound like a peal of thunder in my ears,

“Go, preach my gospel, saith the Lord,
“Bid the whole earth my grace receive.”

This situation was very trying; I viewed myself as altogether unqualified to perform the duties of a minister; and yet a solemn command was laid upon me to go forward in the work. In this condition I resolved to stifle all impressions of this kind. With sorrow I look back to the time when I formed this resolution. I believe it has been the cause of trials and difficulties which were unknown to me before. My attempts, however, were all abortive. Reason was all in vain. A single talent, a confined education, a juvenility of years, were feeble arguments. God is all-sufficient: even of stones he can raise up children to Abraham; he can employ the weakest instruments to promote the greatest designs. This was reasoning which overthrew all my resolutions. I tried to attribute these impressions to pride; but my small talent forbid an indulgence of the idea. Notwithstanding these feelings, I only experienced pleasure when engaged either directly or indirectly, in those exercises which might prove beneficial to me, should I ever be engaged in the work of the ministry. During the winter of 1812, I was quite convinced that my feelings were not all imaginary, and made several attempts to unbosom them to the Pastor of the church of which I am a member. But all in vain;—my heart failed; and now I renewed my former resolution, to erase these impressions from my remembrance. I conceived that if the Lord intended to bring me into

the work, he would perform his intentions, whether I opposed or not. This opposition was not produced by a disrelish for the work, but from a view of its importance as it respects duties and consequences.

Although my impressions were long, and often forced me to a sense of duty, yet still my stubborn mind was unwilling to yield entirely to the gentle calls of mercy. Proud in consequence of the favours which I had received, I imagined that God would never frown upon me; that by some means congenial to my feelings, he would bring me into the important work. But I soon learnt many woful lessons from sad and painful experience. But a short time elapsed before the providence of God proved to a demonstration, that none but “the willing and the obedient eat the good of the land.” A kind, a tender, and an affectionate parent was removed to the land of silence. In one sad moment I was deprived of the counsel, the advice, the kind admonitions, and the fervent warnings of one, who had always taken the most tender interest in my welfare, and to whom I had looked on all occasions, as a director and friend. The stroke was painful, but not rightly improved. Soon after this event, my mind was deeply impressed with a sense of duty; but some considerations of a worldly kind, and an adherence to a former resolution, induced me to suppress my feelings as much as possible. After the death of my dear parent, my business was so much confined, that I had much leisure; and I conceived the idea, that if I was absorbed in business, my mind would lose all sense of former impressions. This was one motive which induced me to enter into partnership with a person in trade. But all our efforts were blasted; one disaster followed another, until I was reduced from a pretty comfortable state, to continual apprehensions—to poverty and distress. Previous to this event, how-

ever, I saw that folly had marked my steps; that I had turned a deaf ear to the reproofs of conscience; that I had trifled with the most solemn impressions; and had forgotten the favours of Heaven. I began to have different views of the work. The worth of souls laid heavily on my mind. It appeared a pleasing employ to point the enquiring sinner to Jesus, and to establish the saint in every good word and work. Although I perceived, in some measure, the important duties of ministers, yet Jesus was sufficient for all their wants; he had promised to be with them always, even unto the end of the world. His power is omnipotent, his wisdom is consummate, his knowledge is unbounded, his love and compassion are inexpressible; and all these perfections are engaged to carry the faithful preacher through every trial, to a joyful termination of his course.

I then felt resolved, that whenever the providence of God pointed the way, in his strength I would go forward. And although I have had many trials since, relative to my temporal and spiritual affairs; although my way has been hedged up, and thick darkness has often enveloped me; yet I think it an inexpressible mercy, considering my obstinacy, that greater judgments are not poured upon me. And if I should ever be the happy instrument of turning a sinner to Jesus, of strengthening a dear saint, and of exhibiting in an intelligible manner, the glorious doctrines of the cross, my former trials will vanish from my sight, and I shall be led to exclaim, "Those light afflictions were but for a moment."

Having preached before the church, when several ministers were also present, who expressed much satisfaction, Mr. Colman was licensed to preach on the 25th of February, 1815.

The church of which he was a member, had no sooner expressed

their confidence that he was designed by the Lord for publick usefulness, than he was placed under the care of the Rev. Mr. now Dr. Chaplin, of Danvers, (now President of Waterville College) where he pursued his literary and theological studies till he embarked for India. Many of his letters which were written during this period, breathe such a spirit of piety and good sense; and serve so fully to develop his character, that it would be improper not to give them a place in this Memoir.

Danvers, April 29, 1815.

Rev. and dear Sir,

A recollection of the many happy hours which I have spent at your fire side; of the repeated acts of kindness with which you have favoured me, and the pleasing invitation which you gave to unfold my views and feelings to you by letters, will, I feel convinced, encourage me to write with freedom.

Since I have been in this place, I have enjoyed many happy seasons, both in the sanctuary and closet. Daily experience convinces me, that I can do but little to promote the welfare of immortal souls, to build up the cause of Zion, or honour my Saviour in the world, without constant watchfulness and prayer. It is in the closet that my fears are removed, the darkness of my mind dispersed, and sweet peace communicated to my soul. There I receive fresh strength to perform duty; new views of sacred truth, and of my blessed Lord. On ground so sacred as that devoted to the purpose of communion with God, the tempter but seldom treads. When the Christian is engaged in sweet intercourse with the great *Three One*, he ascends a holy mount, his closet becomes nothing less than the house of God, and the very gate of heaven. The place is too hallowed for the enemy of holiness, and no doubt he often flees from these consecrated retreats, and leaves the Christian to the undisturb-

ed enjoyment of sublime devotion. I have some reason to say, that in the closet, very severe temptations have entirely left me. I have gone to the closet, dark and discouraged, but returned with light and hope. You may imagine from my observations, that I am much engaged in the exercise of prayer.—Alas! this is not the case! I am but little engaged in this blessed duty; and when I attempt, my wandering thoughts and unholy feelings often destroy the happiness which might be enjoyed in fellowship with the blessed Saviour. Indeed, I have a very deceitful heart; more deceitful, and more to be feared than our subtle foe. It is this which binds me to earth, robs me of joy, spoils my devotions. I have so much pride and unbelief, that at times I almost fear that the blessed Saviour will not employ me in his service. I often think, can it be possible that one so earthly, so debased, will be permitted to build up the holy cause of Zion; one so sinful, to be instrumental in establishing that kingdom, which is governed by righteous laws and by a righteous King?

* * * * *

One who is called to this work, may be styled an ambassador of God. He bears the mind and will of the great Jehovah to perishing man; he is sent to beseech men to be reconciled to God; he must stand unmoved by the frowns or allurements of the world, and deliver his message, whether men will hear or forbear. He should speak with all that plainness, and pathos, which will commend himself to every man's conscience in the sight of God. Unless he performs his duty, the blood of souls will be required at his hand, and cry for vengeance on his guilty head. In order to keep his garments unstained, what a sternness of soul; what a desire for the conversion of sinners, and for the divine glory, what purity of heart and life, what enlarged conceptions, and exalted

views, should possess his mind! He should be a praying man, one who keeps up daily intercourse with heaven: his conduct should bear a great resemblance to his who was holy, harmless, undefiled, and separate from sinners. And, dear sir, when I contrast myself with the very imperfect description here given, I am almost ready to conclude that the great Lord of the harvest never intended I should be a *labourer*. However, I feel willing to leave all things in the hands of my heavenly Father; he will do all things well; and I feel satisfied, that he has always led me into a right path. Even now a ray of hope beams into my mind, from the following considerations,—the people of God would never have done so much for me, I should never have been brought to this place, I should never have commenced my present studies, unless the Lord had intended me, in some measure, for usefulness. And when I look around, and see the extensive field, and recollect the great call there is for labourers, I feel rejoiced, the Lord enabling me, to go forth, and bear, with my brethren, the heat and burden of the day. At times I feel willing to become all things to all men, if by any means I might save some. Then the work appears very glorious, and souls exceedingly precious; then the fear of man, which often brings a snare, entirely leaves me, and I speak with some freedom to poor sinners. Since I left Boston, I have tried to speak in public several times; but seldom, however, without a great share of diffidence. The last Sabbath I went to the Factory, I felt more confidence than on any former occasion. In the afternoon there was quite a number of people, and I spoke with more freedom than is usual for me. The attention was very good, and I hope that something pleasing may result. O Sir, if one so unworthy can request an interest in your petitions, be so kind, as to bear me upon your mind, when you bow be-

fore the mercy seat. My great desire is, that I may be useful. Permit me to express my gratitude to you, for the tender interest you have taken in my welfare, particularly in opening a way for me to obtain an education. Dear Sir, I can never express my feelings to you, and my other kind friends, for their great liberality in sending me to this place. Their benevolence shall excite me to fresh and more vigorous exertions: it shall prove a stimulus to me in every unfeeling moment.

My studies are increasingly pleasant. The roughness of the way has gradually disappeared, and now I find myself in a pretty smooth path. I long to make greater progress; my wishes and progress are by no means equal. O that I may have grace to improve the little knowledge which I may obtain, in a suitable manner. An increase of knowledge, without an increase of grace, will be attended with little benefit to the Christian minister.

Danvers, Oct. 14, 1815.

Rev. and dear Sir,

I am frequently surprised, when contrasting the strength of my body now, with what it was two months ago. At that time, I was afflicted with a severe cough, and an expectoration of blood from my lungs; but now my cough has entirely ceased, with its attendant evil. O what reason have I for gratitude! what reason to devote my life to the service of God. Certainly, if I should be raised to that degree of health, which would justify my appearance in the pulpit, new obligations would be imposed upon me. At times I have earnestly prayed, that the Lord would prepare me for the delightful service of the sanctuary; and I trust that the severe dispensation with which I have been visited, will be one means of fitting me for future duties. If it tends to promote humility, to lead me to the throne of grace, and to give me a sense of my entire dependence on

God, it will be a sweet affliction;—through life I shall have reason to bless the Lord for it. I never realized that delightful expression so much as of late, “Sanctified afflictions are blessings in disguise.” Yes, they are angels of mercy, they are messengers of compassion. Accompanied by the Holy Spirit, they will purify the heart, detach the affections from earth, and set them on God. Sanctified afflictions tend to lessen worldly objects in our esteem, while they attach an importance to those which are beyond the grave. Prosperity intoxicates the mind, afflictions are that happy antidote which reduce it to its proper state. In prosperity we but seldom recollect that this is a fleeting world, that this is not our continuing city, nor abiding place; but visited with affliction, we feel like the traveller overtaken with severe sickness in a crowded and inconvenient inn. Then most he longs for home, then he casts a “wishful eye” to his peaceful habitation, where the noise of strangers is never known. Thus the Christian, when borne down with the trials of life, looks, by the eye of faith, to that state “where the wicked cease from troubling, and the weary are at rest.” How delightful is the idea, that there is a rest beyond this troubled scene! that after we have endured the tempests of life, we shall become inhabitants of a world that “knows no storms,” and sit in eternal composure “beneath a vault unsullied with a cloud.” Surely if we have a hope of such blessedness, we should not be discouraged with present trials, especially when we recollect their beneficial tendency in this world, and that weight of glory which they prepare us to receive in another. But in the midst of afflictions, when its waves and its billows go over us, we should feel like the Psalmist, and adopt his language: “Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in

God, for I shall yet praise him, who is the health of my countenance, and my God."

During the vacation I enjoyed much. The sermon you preached on the Lord's day morning after my arrival in Boston, was very refreshing. It seemed designed for me, and I really think the Holy Spirit applied many of the truths which it contained, to my soul. Seeing my friends and conversing with them also served to enliven my mind. Christian intercourse is delightful. I know there is a sacred cord which binds to my heart the dear people of God; "they are the excellent of the earth." Their joys and sorrows are mine; where they live I wish to live; where they die, I fain would die, and there would I be buried. It seems rational to me, that a person can very easily decide, who are the people of his choice. Can we be doubtful whether we love a person or not? It really appears impossible. A consciousness of love to the brethren has sometimes strengthened me, when assailed by the great adversary. My time is now employed in studying Latin and Greek. The study of the Greek Testament is very pleasing; but I think it will be more so, when I shall be able to get three or four chapters for a lesson. I think I can never regret employing my time in gaining a knowledge of the languages. All I feel concerned about in this respect, is, that the shortness of my time will not permit me to acquire the knowledge I wish.

Danvers, Feb. 17, 1816.

Rev. and dear Sir,

Each day has brought its duties; these duties must be discharged. In order to do this, I frequently find that every moment must be improved. When I reflect upon the years which have passed away, without bearing any testimonies of my advancement in knowledge, a new ardour is enkindled in my bosom, to husband the opportunity

which I now enjoy. This I esteem as my golden hour; but it is rapidly passing away, and once gone it will never return. I never expect to be favoured with a season like the present. Surely then I can act the part of wisdom, only by a close application to my studies. "Work while the day lasts," is the language of reason as well as of scripture. O that I may ever feel the force of the injunction. It seems to me that there is every thing to excite a youth placed in my situation to diligence and industry. The importance of the objects which he seeks; is sufficient to urge him forward in his course. If he pants for usefulness; if he has ardent desires to sound abroad the fame of Jesus, and to be the instrument of turning many unto righteousness, he will naturally ask himself how these important ends are to be attained.

Extensive usefulness is the mark at which the ministers of Jesus should aim. They do not wish the applause of mortals; they do not seek the empty toys of time, but the approbation of their Judge. And how are they to gain it? Our blessed Lord has told us. In the twenty-fifth of Matthew he compares the kingdom of heaven, or what seems more natural, the Lord, of all things, to a man travelling into a far country, who called his own servants, and delivered unto them his goods. To one he gave five talents, to another two, and to another one. The approbation of the Giver depended upon the right improvement of his gifts. Upon his return, we find him commending those who had increased their stock, and exalting them to be rulers over many things. But he that had hid his Lord's talent in the earth, was deprived of it, and cast into outer darkness. No doubt this parable was spoken to stimulate the people of God in the discharge of their duty, to arouse them from inactivity, and to make them faithful stewards of their Master's goods. If then the willing and

the obedient only are to eat the good of the land ; if faithful servants only are to share the smiles of their Master, does it not become all the followers of Jesus, and especially the preachers of his gospel, to arise from the bed of sloth, and to do the work which God hath assigned them. O that I may ever feel the importance of these things. I, who am so prone to inactivity, who am so backward to duty, need every incentive to arouse my sluggish soul. I have to mourn the little ardour which I feel in the cause of God. It is a cause which demands all my exertions. Shame should cover my face, and confusion fill my soul, upon a recollection of my stupidity. I can do but little ; but that little should be done with all my might. When looking within, I am almost discouraged. The wickedness of my heart, the coldness of my affections, connected with my want of talent, serve, at times, almost to destroy every expectation of my doing good. Forgive, dear sir, my complaints. If I had not struck upon the thoughts which nearly fill my letter, I am apprehensive that you would have been pained with the sad tale of my feelings. But I will forbear.

In the autumn of 1815, and also the ensuing summer, Mr. C. was the subject of much bodily indisposition. His sickness was occasioned by exchanging the scenes of active life for the sedentary habits of a student. The person with whom he passed several weeks, when compelled to relinquish his studies, remembers very distinctly the pleasing and yet painful state of his mind. As to his own personal interest in Christ, and a participation in the final rest which remaineth for the people of God, Mr. Colman had an humble and steady hope. But the expectation that he might live, and yet be unable to preach the gospel, produced at times very gloomy sensations. Death appeared more de-

sirable to him, than the continuance of life, unless it could be spent in the service of Christ, and in warning sinners to flee from the wrath to come. But although he was occasionally much depressed when he imagined that his prospects of publick usefulness were cut off, yet he manifested a spirit of pious resignation to the will of God.

Some idea may be formed of his views and feelings while he was deprived of health, from the following letters.

Danvers, August 11, 1815.

Rev. and dear Sir,

The words of Cowper within a few days past, have made a deep impression on my mind :

"God moves in a mysterious way,
His wonders to perform ;
He plants his footsteps in the sea,
And rides upon the storm."

The divine proceedings frequently appear dark and mysterious. No doubt the reason is this, the Lord of heaven and earth works upon a scale too extensive for man to comprehend. All the plans of God are laid in infinite wisdom, and we may rest assured that they will advance the best interests of the universe. How pleasing is the consideration that a Being of infinite wisdom and benevolence directs the affairs of nations and individuals. When we can be suitably impressed with this idea, every dispensation of providence which relates to us, appears calculated for our good ; we view the divine dealings, as proceeding from a kind and tender Father, whose compassion is so great, that he will never send us prosperity or affliction, unless they are to answer valuable and important ends. How sweet is Christian submission ! It is a plant which does not thrive in nature's garden. The cold and sterile ground of modern philosophy is not calculated to produce it. But it springs up, and grows, and blos-

soms in that heart, which is daily wet with the dews of heavenly grace. There it appears in its native beauty, and renders a character far more amiable and attractive than the most accomplished of this world. Christians always stand in need of this grace, but never more than when they are visited with peculiar afflictions. When our hopes and prospects are blasted, how apt are we to repine! When severe dispensations are our lot, we are too much inclined to arraign the divine conduct at the bar of our limited reason, and judge *Him* in whose sight the wisdom of a Newton is folly. Oh! that I may ever feel resigned to the will of God. I feel peculiar need of that blessed grace at the present time. Since I saw you, the Lord has visited me, I believe, in answer to prayer; "but it has been in such a way, as almost drove me to despair." The all wise Disposer of events has been pleased to send upon me an affliction which I dreaded most of all others. How often have I thought that nothing would so much discourage me, as to discharge blood from my lungs; but I have experienced sweet consolation and strong support when called to endure the trial.

I have much reason to be thankful for the peace of mind which I have enjoyed. I have not, however, been without trials on this occasion. Sometimes I have been afraid that my sickness was a token of the divine displeasure, and that the Lord frowned upon me for daring to undertake the important work of preaching the gospel, without being qualified and sent. At other times, I have been tried with the thought, that if I had a work to perform, it has been accomplished, and that I should no more be permitted to point sinners to the Lamb of God. This was a severe temptation; I feel its force this moment. But O, Sir, I know not how to part with poor sinners. I have warned

them, perhaps in vain. If this world were the bound of human existence, I would not drop a tear. But eternity succeeds time. Soon, very soon, my hearers and myself must appear at the awful bar. Then if they have neglected all warnings, how awful will be their case! I can do but little, but if I could be the means of saving one from ruin, my heart would beat with joy.

Danvers, July 22, 1816.

Rev. and dear Sir,

We should ever feel willing to resign all our concerns into the hand of God. He is the Father of mercies, and will never lay upon us a heavier burden than we are able to bear. During my sickness last fall, the words of Cowper used to afford me much consolation, "But all, is in his hand whose praise I seek." How animating is the idea that diseases are at the disposal of our heavenly Father. They are his messengers, frequently sent to promote the work of sanctification in his people, and to ripen them for the world of blessedness. And, indeed, if we seek the praise of God, the very trials we endure may be the means of fitting us for more extensive usefulness. When we have passed through afflictions, we know how to sympathize with the afflicted. The promises which have been made sweet and strengthening to us, we can exhibit to their view, and exhort them to trust all their concerns in the hand of Him who was our present help in time of trouble. Affliction gives us confidence in God. When we have passed through floods and flames, and find him to be unchangeable, we then know by experience, that he is a rock, that his work is perfect, and that he will never disappoint the expectations of those who put their trust in him. We then have faith to say, If the Lord hath protected us thus far, if he hath saved us from the "lion and the bear," if he hath been our support

when we passed through deep waters, and through the furnace of affliction, that he will never, no, never leave us, that he will never, no, never forsake us. These truths I have with pleasure heard you preach, and no doubt they afford you a rich source of consolation at

this time. The same truths which you have administered to others, will now fill your own soul with joy and peace.

"The gospel bears our spirits up :
A faithful and unchanging God
Lays the foundation for our hope
In oaths, and promises, and blood."

[To be continued.]

Original Communications.

For the American Baptist Magazine.

ON PREPARATION FOR THE PUBLICK WORSHIP OF GOD.

It requires such constant exertion to withdraw the mind from sensible objects, and fix it on those which are purely religious, that although we may regularly attend on the publick worship of God, there is great danger lest our attendance should become formal.

As frequently as the sabbath returns, our seats in the house of God may be occupied, and yet, as to the great purposes for which we should assemble together, our feelings may be entirely estranged. Our bodies may be there, while our thoughts are wandering to the ends of the earth. We may be forming plans for the improvement of our farms, or the sale of our merchandize, when we ought to be devoutly engaged in the solemnities of Zion.

And when we are going to the house of God, we may be altogether inattentive to that state of mind which is so desirable, if we would derive profit from the services in which we expect to be engaged.

These are, doubtless, powerful causes why there is not a more elevated piety and consistent deportment, observable among professing Christians; and why hearers generally, do not derive more benefit from the ministry of the word. If according to the doctrine of our

Saviour, the cares of the world choke the seed of the word after it is sown, it is equally true, that they may so fully pre-occupy the heart as to leave no place into which it can fall. It is therefore hoped, that the remarks in this communication will receive the serious attention of your numerous readers.

In prospect of going to the house of God, we should examine ourselves. We should commune with our own hearts, and seriously inquire, what is our knowledge, feelings, and conduct? We should endeavour to ascertain, what are our deficiencies of character; what instructions we most need; what tempers and feelings ought to be corrected; and what motives would be most likely to arouse us from a state of apathy, and animate our languid feelings. We should seriously ask, whether we have in earnest, attended to the concerns of our souls; whether we have considered the weighty arguments by which the truth and importance of revelation are supported; and whether we have sufficiently reflected on the awful consequences which will follow a neglect of the gospel?

It is believed that inquires of this kind would have a happy influence

in solemnizing the mind, and producing that tone of feeling which is favourable to a profitable hearing of the word. They would awaken and keep alive our attention. And we should be more likely to seize with avidity those parts of a discourse, which our reflections had made us feel, were more particularly adapted to our own individual situation. By this previous process, the image of our characters, presented to view in the glass of the gospel, would be so much more clearly and distinctly apprehended by us, that the impression would be longer retained, and productive of more salutary effects.

We should go to the house of God in a spirit of prayer. Having inquired into our own condition, we should mourn over our imperfections. We should approach the divine footstool with humility and supplication. And as we shall receive no benefit from publick ordinances without the blessing of God, we should plead with him, that his own appointed means may be blessed to our souls. We should labour to feel a deep sense of our dependence on him, who is the Father of lights, and the Giver of every good and perfect gift. We should pray that the word may come with power to our hearts, so that we may be instructed, comforted, and edified, by the means of grace.

In our supplications, we should especially remember the ministers of the word. For, however they may be distinguished by their talents, fidelity, or zeal, they can do nothing of themselves. "Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." How important then, that we should look to Him, who alone can make the ministry effectual. If we go to a place of worship with such a spirit as this, waiting upon God, and desiring his blessing, we shall not be disappointed. In answer to prayer,

the influences of divine grace will be imparted to our souls.

There should be a desire and determination to profit by the ministry of the word. Let a person, before he leaves his habitation, or whilst on his way to publick worship, resolve within himself: "I will endeavour to derive some benefit from what I may hear to-day. If a doctrinal subject is discussed, I will try to understand it. If the discourse is experimental, I will examine my own exercises and feelings, and see whether they accord with what is stated. If the sermon is practical, I will bring my practice to the test of scripture, and not be satisfied until I am more conformed to the will of Christ." O! how much more would Christians grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, were they to pursue this course.

If there were less of a spirit of indifference; and less of a disposition to be merely entertained with the modulations of a fine voice, or the harmony of well turned periods; and more of a desire to hear with profit; much greater advantages would be derived from the services of the sanctuary. There are few sermons, however defective they may be as to matter, or however imperfectly delivered, but some substantial good would be received from them. We should always hear something, either to add to our knowledge, to comfort our hearts, to revive our hopes, to guard us against temptation, or to alarm our fears.

We should, in prospect of going to the house of God, avoid every thing that will unfit us for divine worship. And here it may not be improper to observe, that the same quantity of food which may be proper when we attend to manual avocations, may be injurious to us on the sabbath. Whatever produces drowsiness or listlessness in the house of God, should be conscien-

tiously avoided. When we attend to the exercises of worship, our immortal concerns should be uppermost. And hence, whatever clogs or fetters the soul, should be given up. If a degree of abstinence keeps the mind more wakeful, and is favourable to greater elasticity of soul, let us conscientiously practise it. Let us be careful that we do not rob the soul of its proper food, by pampering that body which in a few days must be laid in the darkness of the tomb, and become a feast for worms.

We should also endeavour to exclude from our thoughts those objects which have no connexion with the concerns of the soul. When we attend to business, it is proper that our minds should be occupied on that business, so far at least, as is necessary to perform it well. And when we go to the house of God, it should be our aim, to have our thoughts exclusively occupied with the concerns of religion. As the sabbath is a day of rest from secular avocations, our minds should be at rest from them. As we shut up our stores and shops, we should endeavour to shut worldly concerns from our hearts. On our way to the house of God, we should keep ourselves from worldly conversation. We should be careful that the affairs of nations,—the political contests of the day, or the state of trade, should not engross our thoughts. If we set any value on spirituality of mind, or regard the feelings of pious ministers, we should avoid those groups which are frequently collected around the doors of meeting houses on the sabbath, and engaged in the discussion of mere secular subjects. It is surely not necessary to remark, that such topicks unfit the mind for the publick worship of God, and render it like the strings of an instrument, which must be wound up before they can emit melodious sounds. If Christians would enjoy the full advantages to be obtained from the

services of religion, they must come with minds in some degree attuned to these services, by serious reflection, and the exclusion of those objects which enfeeble the moral tension of the soul. There is such a thing as the chords of the heart, vibrating in unison with the solemnities of religion. And thrice happy is the man, who, on his way to the house of God, keeps his heart with all diligence, and labours to bring up his feelings to that pitch which shall harmonize with sanctuary devotion.

There is reason to fear that the minds of hearers generally, and even of Christian hearers, are not sufficiently impressed with the great importance of a right preparation of heart for publick worship. But it is believed, that if self-examination—a spirit of earnest prayer—a desire to be profited—and the exclusion of objects which are not connected with religion, were habitually to precede our appearance within the gates of Zion, we should be more substantially benefitted by the ordinances of the gospel. We complain, and no doubt justly, that we go and return from publick worship without apparent benefit; and that we do not feel higher degrees of spirituality, greater deadness to the world, and more conformity to the image of God. May not a want of suitable preparation be a reason of this dearth of religious enjoyment, and of our little growth in the divine life? Have we endeavoured to open the door of our hearts, and let out the busy crowd of earthly cares and pleasures, that there may be room for the word of truth, and the exercises of Christian piety? Were this to be seriously attempted, there is reason to believe, that Christians would awake, and put on their beautiful garments, and be girded with strength. They would be seen adding to their "*faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to*

temperance, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, charity." And thus, they would "neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

For the American Bap. Mag.

NON-ESSENTIAL.

This term, it is conceived, is often used in a latitude which neither scripture nor reason will justify. If a duty has become unfashionable, so that the performance of it would be a cross to a proud heart, it is only necessary to persuade one's self that it is *non-essential*, and the conscience will be easily quieted.

But that some things are essential to the existence of whatever does exist, is a self evident proposition. Hence some things are vitally important to the existence of religion, as well as to all other things, and without which it cannot exist. There are other things which may be considered merely as appendages, and not as essential parts. Such for instance, as the position of the body in prayer. This duty may be acceptably performed, either standing, kneeling, or prostrate, provided the heart be right. So also in public worship, whether it be commenced with prayer, with singing, or with reading the holy scriptures, is not essential to acceptable worship, if the services are performed in spirit and in truth.

Religion in the soul, is by the apostle called the *new man*: we may therefore make use of this figure, to illustrate our subject. Man contemplated as a distinct species, may be considered as perfect when all his members are complete, and when the bodily organs regularly discharge their proper functions. Add any thing to such a body, and you will perceive, that the addition is wholly superfluous and useless:

take any thing from it, and it will appear maimed and defective.

A man, however, may lose one or more of his limbs, and yet exist, and enjoy a good measure of health and vigour. But separate the head, or destroy the action of the heart, and he will expire in a moment. These parts then, must be considered as vitally important to existence. But shall we say, because a man may exist with the loss of a leg or an arm, that these members are therefore not essential parts of the body? Surely not. For though the body may exist without them, it nevertheless exists in an imperfect, disfigured state. Its beauty and usefulness are greatly marred.

Thus it is with religion; it will be admitted, that it may exist in the soul where much imperfection both in faith and practice, still remain. Yet there are some articles of faith, without the belief of which, it is impossible, according to the scriptures, to pronounce the man a Christian.

A man may practise numerous religious rites, and be conscientiously devout, and yet be far from being a Christian. There are religious Pagans, and devout Mussulmans, but they are not Christians. A man may be devout even to enthusiasm, although his religion be entirely false.

On the other hand, there are others who bear the name of Christians, who are so very indifferent to many parts of divine revelation, that it is difficult to determine what they believe, or whether they believe at all. Such would do well to compare their faith with what Christ said to the Jews: "If ye believe not that I AM HE, ye shall die in your sins." Upon this, they immediately asked, "Who art thou? And Jesus said unto them, the same that I said unto you from the beginning." What character did Christ claim from the beginning? Did he only claim that of an inspired man? or did he claim that of the Son of

God, in a higher sense than any other mortal ever did? To illustrate his meaning, he said, "I and my Father are ONE." At this, the Jews took up stones to stone him. "Jesus answered them, Many good works have I shewed you from my Father, for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for *blasphemy*; and because that *thou, being a man, makest thyself God.*" We would here seriously ask, Will our eternal state be equally safe, if we believe in a character totally different from that which Christ claimed from the beginning, as to believe in him as the Son of God, and one with the Father? or shall we rank faith among the non-essentials of Christianity?

Will it be said, with a view to neutralize these remarks, that error in opinion is perfectly harmless, provided we are honest in our belief. Or shall we say with Pope

"For modes of faith, let graceless zealots fight,
His can't be wrong, whose life is in the right."

Hence you may believe any thing, or nothing, without taking pains to inquire what is right.

Faith is the result of hearing; and if it be of no importance what we believe, then it can be of no importance what we preach! But before we admit such a sentiment as this, let us hear the apostle upon the subject. "Though we or an angel from heaven preach any other gospel unto you, than that we have preached unto you, let him be accursed." Then it would be dangerous to believe a false gospel. If the apostle is correct, one gospel is true, and all others are false. Nay more, every man that preaches a perverted or false gospel, renders himself liable to the curse denounced by this holy apostle.

In order to save the ruined souls of men from sinking, "God has laid in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." On this, and

no where else, men may build for eternity. "For other foundation can no man lay than that is laid, which is Jesus Christ." Will any any one say, that it is not essential either to our safety or happiness to build upon this foundation? To what end then, we ask, is a foundation laid, if not to build upon? And if no other foundation can be laid, then it follows, that if we are not built upon this, we shall inevitably be lost! This stone, which was set at nought by the Jewish builders, is now become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

It is also asserted in the Scriptures, that there is "one Lord, one faith, and one baptism," and is it not implied, that there is only one? We can as readily conceive of two Lords, and two faiths, as of two baptisms. It is supposed by some, that this *one baptism*, is the baptism of the Holy Ghost. But can uninspired men administer the baptism of the Holy Ghost, either to believing adults, or to infants? The thought is absurd, if not impious. Philip baptized the Samaritan converts, both men and women; but did not confer the gifts of the Holy Ghost on any. Peter and John, who came after him, did not baptize them, but only laid their hands on them, and they received the Holy Ghost.

The risen Saviour commissioned his disciples, "to go into all the world, and preach the gospel to every creature," and added, "He that believeth and is baptized, shall be saved; and he that believeth not shall be damned." It will be admitted, we presume, that to baptize is as really a command of Jesus Christ, as to preach. They are both united in the same communion. Let us be careful not to put asunder, what God has joined together. But if baptism is a plain, positive duty, commanded by our Lord and Saviour, have we a right to place it

among the *non-essential* duties of Christianity? It stands upon the same footing with the command to commemorate the Saviour's death until he comes. And no more importance is attached to the latter than to the former. If it should be asked, whether we consider baptism essential to salvation, we should answer in the negative. We should give the same answer respecting the Lord's supper. We do not consider a hand or a foot essential to life; but they are both essential to the perfection of the body. So is baptism and the Lord's supper to the perfection of the church or body of Christ. Where either of the ordinances are omitted, there is something wanting which needs to be set in order.

With a view to counteract the feelings of those, who discover a zeal which rises a little above indifference, to have the first positive institute regarded in its primitive purity, and as it was delivered to the saints; its advocates are compared to the ancient Pharisees, whom Jesus admonished for paying tithe of mint, and anise, and cummin, and omitting the weightier matters of the law. But it should be observed, that it was not for what they *did*, but what they *omitted*, that Jesus pronounced the wo upon them: for with regard to the tithes

he said, *these ought ye to have done, and not to leave the other undone.*

Let us then be no longer indifferent to any of the commands of Christ, nor deterred from obedience, by the perpetual cry of *non-essential*. But let us be careful to "observe all things" which were given in charge by the Saviour to his disciples in the great commission. If we would "*be perfect, and entire, wanting nothing,*" we must obey the whole will of God.

If an individual, or even a whole church, should for any reasons whatever, live in the habitual neglect of any of the positive commands of Christ, although we may allow the one to be a Christian, and the other a Christian church, yet they cannot be said to be perfect, and entire, wanting nothing.

Do not err, my beloved brethren, by treating one of the special ordinances of the gospel, instituted by Christ himself, and sanctioned by his own example, as non-essential to the Christian character. Suffer us then, brethren, to caution you, that while on the one hand you give no reasonable ground for the charge of bigotry, so on the other, see that you do not think lightly of any of the commands of Jesus Christ, under an apprehension that they are *non-essential*.

ARCHIPPUS.

Missionary Intelligence.

FOREIGN MISSION.

BURMAH.

—
MR. JUDSON'S JOURNAL, CONTINUED
FROM NOVEMBER 18, 1821.

DECEMBER 9, *Lord's day*.—I begin to hope that one more Burman has felt the vivifying influence of

divine truth. He is an old acquaintance of Moungr-Ing; and from him he received his first impressions. He has visited me several times; but it was not till to-day that he expressed his "first determination to worship the eternal God all his life

long." He is a man in low life—has no family—and his name is Mounḡ Thah.

Mounḡ Yo, one of the semi-atheists of Pah-tsooan-doung, formerly a disciple of Mounḡ Shwa-gnong, has re-commenced visiting me, accompanied by one Mounḡ Bo, of very similar character, lately returned from Martaban. They are both men of sterling sense, and considerable learning, and have almost renounced Boodhism in all its forms; for I begin to find, that the semi-atheism, which I have sometimes mentioned, is nothing but a refined Boodhism, having its foundation in the Boodhist scriptures.

Dec. 11th.—Received a note from Dr. Price, communicating the animating intelligence of his arrival off the mouth of the river.

Dec. 13th.—Enjoyed the great satisfaction of welcoming brother and sister Price at the place of landing, and of conducting them to the mission-house.

Jan. 20th.—Another season of rejoicing, occasioned by the arrival of brother Hough and family.

March 12th.—Have had nothing to notice lately, except the progress of the translation. During a few months past, I have finished Matthew, (a new translation,) Mark, and Luke, and this day pass into Romans, the intermediate books being previously done.

May 3d.—We have just consigned to the grave the remains of our dear sister Price. She died yesterday, after a few days of severe suffering, from a bowel complaint; and we are left to mourn over one of the heaviest losses, that our mission could sustain. Her short residence among us had developed the most excellent qualities, and endeared her to us all. Her patience, and gentleness, and kindness, and above all, her spirit of fervent piety, we had learned highly to appreciate, but never so highly as when we bent over her dying bed. Previous to the loss of her reason, a

few hours before her departure, she continued in the uninterrupted enjoyment of religious consolation and peace. The topic on which she most frequently spoke, was the support she obtained from trusting in Jesus, under the sharp pains which she endured, and in prospect of the great change before her. We cannot doubt, that her highest expectations are more than realized,—that she is now before the throne of God and the Lamb, in that blessed world, where pain and sickness, sin and death, are left and feared no more.

June 30th.—Am just recovering from severe illness. A few weeks ago, was taken with a fever, slight at first, but daily increasing in violence, until the event became very dubious. On recovering from the effects of the fever, and just resuming the translation, I was suddenly seized with the cholera morbus, though that disease is not now prevalent in the place; and several hours of suffering elapsed, before medicine took effect. This, with the quantity of opium and laudanum administered, deprived me of the little remaining strength which the fever left me, and I am now scarcely able to hold a pen. It is singular that last rainy season, I was subject to these same diseases, though in different order; and I ascribe it to the ascendancy which the climate of Rangoon is obtaining over my constitution. If it be the will of God, I feel desirous of living to finish the New-Testament in Burman, a work which must otherwise be suspended for some time.

July 14th, *Lord's day*.—For several months past I have been so engrossed in the translation, that I have not solicited company so much as formerly, nor found time to mention the noticeable events of a missionary nature, that have occasionally transpired, especially as they have passed away, without much permanent result. Within a few weeks, however, there have been

several circumstances of such an encouraging kind, as induces me to mention them in connexion. The first that excited our attention was the case of Men-oo, a blind girl, resident in our yard, under the medical care of brother Price. She received her first ideas of religion from MOUNG SHWA-BA, and after attending evening worship a few times, appeared to have her heart opened to divine truth. About the same time, MOUNG MYAT-LAH received some new excitement, that induced him and his neighbour, MOUNG THAH-A to re-commence attending public worship, which they have not done since MOUNG SHWA-GNONG'S persecution and flight. They are both, we hope, true Christians, but have not yet obtained sufficient light and courage to profess religion. The case of MAY MEE is somewhat similar. She is an old woman—a disciple of MOUNG SHWA-GNONG—formerly acquainted with Mrs. J. but apparently unsusceptible of any impressions. It is now two or three months, since she commenced visiting us, and listening with uncommon attention to religious conversation. At length, she began to attend public worship regularly;—and during the last interview, she manifested much of that deep solemnity, which has uniformly characterized the newly converted. Last in order, but not least in interest, is the case of MAH DOKE. She is a relation and inmate of the NANDAU-GONG sisters, and her name sometimes occurs in the journal about two years ago, in connexion with theirs. She was once equally forward with MAH MYAT-LA; but subsequently lost her impressions, and remained quite stupid, till within a few weeks, during which time she has been more frequent in her visits, and more serious and attentive. Last Sunday, she requested baptism; and to-day, she has undergone a particular examination to the great satisfaction of us all. Add to these circumstances, that MOUNG

SHWA-GNONG has lately returned from the interior, on a visit, and concluded to stay a while with us, partly as teacher to brother Price. He has evidently grown in religious experience; his conversation is more spiritual, and he seems more attached than ever to us and the cause.

July 15th.—Received a visit from PAH KYAH, an old disciple of MOUNG SHWA-GNONG. His father was an adherent of the celebrated KOLAN, who suffered under the reign of the last king for semi-atheism. This man has been an anti-buddhist all his life; but having, from long opposition to all around him, become inveterately attached to his peculiar sentiments, seemed to be the last person to consider and embrace a new religion. He obtained some ideas of God from MOUNG SHWA-GNONG, but not sufficient to induce him to visit us before to-day. Our conversation related chiefly to the law of God, and the nature and evil of sin, points in which he was entirely ignorant. He professed to believe and acquiesce in what he heard; but I fear that his feelings are at variance with his professions.

July 20th.—My hopes of finishing the New-Testament, without interruption, all blasted, by the arrival of an order from the king, summoning brother Price to Ava, on account of his medical skill. I must, of course, accompany him, and endeavour to take advantage of the circumstance to gain some footing in the capital and the palace. But it is most repugnant to my feelings to leave my present pursuits and prospects in Rangoon. May the Lord direct.

July 21st, *Lord's day*.—Another visit from PAH KYAH. He has meditated deeply on what he heard at the last interview; and though his first appearance was rough and forbidding, he drinks in divine truth, and yields to its soul subduing power.

A larger assembly this day than

usual, consisting of above thirty persons. After worship, Mah Doke was approved by the church, and baptized. In the evening, had a particular conversation with Men-oo, the blind girl, and rejoiced to learn the extent of her religious knowledge, and still more, to discover some evidences of a work of grace.

July 25th.—Pah Kyah, came again, accompanied by his sister Mah-Thah-oo, who, I am told, has been reading the tract, day and night, and came prepared to believe all she should hear. A most interesting forenoon with these people, and several others.

July 27th.—May Zoo, at length claims to be mentioned—an old pharisaical woman, who formerly attended the zayat, for no other purpose, apparently, but to make a display of her wisdom. She had lately become more quiet and humble, but with so much of the old leaven remaining, that I had no hope of her. To-day, however, she informs me, that three Sunday's ago, the truth entered her mind, and that she lay all the ensuing night, without sleep, meditating on the wondrous character of God, and the strange things she had heard.

July 28th, *Lord's day*.—All the new inquirers above mentioned, have been with me some part of the day. Mah Doke, the last baptized, begins to take an active part in conversation, and appears to great advantage. She came accompanied by her friend Mah Ing, a very infrequent visiter, on account of the opposition of her husband. He has lately gone on a journey, and during his absence, she ventures to attend worship; she is a most attentive listener; but her timidity and reserve render it difficult to ascertain the state of her mind. I understand, however, that she occasionally joins the three Nan-dau-gong sisters in their female prayer meeting, and is highly esteemed by them.

Among the many pleasant and encouraging events of the present time, I am grieved to have to mention the exclusion of two church members, Mounng Noy-dwa, and Mounng Gway, for totally neglecting public worship, and manifesting such a general indifference to religion as we judged inconsistent with a Christian profession.

August 4th, *Lord's day*.—A crowded assembly at worship, as on the last two Lord's days. Oo Nyo, a former disciple of Mounng Shwa-gnong, and May Dwa, an old woman, lately cured of blindness by brother Price, deserves to be classed among the inquirers. The latter is more noticeable, as having been a professed devotee of the strictest class, and for a long time, quite unaffected by all she heard concerning our religion.

August 5th.—Mounng Shwa-gnong took his departure for Sha-doung, the residence of his family, intending to join us again, on our way to Ava.

August 6th.—Mounng Long, the one eyed metaphysician, and bosom disciple of the Tong-dwen teacher, arrived this day from Shwa-doung, with his wife Mah Men-yo. The latter listened with the same candid attention and good sense, which formerly distinguished her, while her husband retains his characteristic skepticism, politeness, and inflexibility.

August 7th.—May Mee came to request baptism. When I perceived her aim, I endeavoured to impress her mind with the solemn responsibility of a Christian profession, and the great dangers to which she was exposing herself in this world; enforcing my statement, as usual, with the story of the iron maul; and she went away in much distress.

Mah Ing sent her friend Mah Doke to inquire, whether it was lawful for her to procure a divorce from her husband, previous to being baptized; or, if not, whether she might

worship before the great pagoda, in obedience to his commands. Both questions were answered in the negative. A most difficult distressing case. Her husband has threatened to accuse her to government, and cause her to be put to death.

Men-oo also requested baptism; and I feel satisfied that she has experienced divine grace, as well as Mah Mee and Mah Ing.

August 17th.—Have been very busy for several days past, in making preparations for our journey to Ava, on which we are ordered to set out on the 20th, in a boat furnished by government.

May Mee and May Zoo continue to visit occasionally, and both desire to be baptized; but with this difference, that the former hesitates, and the latter is urgent. Mah Ing has been obliged to stay away, on account of her husband. Pah Kyah professes that his mind is completely settled, and wishes to comply with all the commands of Christ.

August 18th, *Lord's day*.—Company all the day. After worship, May Zoo and Men-oo were approved by the church, and baptized.

August 19th.—Early in the morning, Moungh Thah-a, mentioned July 14th, came in, and taking me aside, knelt down, raised his folded hands in the attitude of reverence, and made a very pathetic and urgent application for immediate baptism. He stated, that he had considered the Christian religion for above two years; that his mind was completely settled on every point; and that, though he had been harassed with many fears, he was now resolved to enter the service of Jesus Christ, and remain faithful until death, whatever the consequences in this world might be.

August 20th.—Mah Mee finding herself unable to hold out any longer, presented herself for baptism, and with Moungh Thah-ah, was examined before the church, and approved. The latter received bap-

tism immediately. Mah Mee will come to-morrow.

Our departure is delayed for two or three days, in consequence of the death of the viceroy, Mya day-men, which took place this afternoon.

August 21st.—Early in the morning, I administered baptism to May Mee, the eighteenth Burman convert. Two more still remain—Moungh Myat-lah and Mah Ing—the one deterred by fear of government—the other, by the fear of her husband. Add to these a desirable number of hopeful inquirers; and I feel, that I am leaving, at least for a time, one of the most interesting fields of labour, that was ever opened to a missionary. But the path of duty seems to lead to Ava; and it is infinitely easy for God to open there a more interesting field.

We are ordered to put our baggage on board the boats to-morrow, and be ready to start the day following.

FROM DR. PRICE TO THE COR. SEC.
DATED

Ava, Oct. 1, 1822

My Dear Brother,

It has pleased the Great Ruler of the skies, to bring us into the immediate presence of the king of Burmah. Just one year from my reaching Bengal, I was introduced into the palace of the great emperor, and informed that I must make his capital my place of residence. This is an event for which we have longed and prayed—as calculated to give stability to the mission, in a land like this, where all are respected according to the notice bestowed on them by the king. Whether our anxious anticipations will be realized, is known only to Him on whose business we came, and who, we trust, has sent us hither for good. Our reception was very gratifying. We were obliged to submit to no ceremony. As soon as the king was informed of our arrival, a royal order was issued for our immediate

introduction. As we entered, with the impatience of a despotic prince, he called to know which was the doctor. We were taken into an open court, and seated on a bamboo floor, about ten feet from the chair of the monarch. "They are from the western continent," was the first remark—after which our great man delivered his account of us. We were then interrogated, as to my skill in curing eyes, cutting out wens, setting broken arms and legs,—besides many other things to which my skill did not extend. Our medicines were then called for, and all my stock inspected. The surgical cases were much admired. After looking at mine, the king sent for his own; one case of which being unlike mine, he immediately gave it into my hands to use. This I considered as equivalent to fixing me here for life. After my galvanic pile had amused the king and his courtiers for an hour, we were dismissed, with an order to look out a place we liked, and he would build a house for us. An order was also given to look up all the diseased people, and have my decision on them.

The king is a man of small stature, very straight—steps with a natural air of superiority,—but has not the least appearance of it in conversation. On the contrary, he is always pleasant and good humoured, so far as I have yet seen him. He wears a red finely striped silk cloth from his waist to his knees, and a blue and white handkerchief on his head. He has apparently the good of his people, as well as the glory of his kingdom, at heart; and is encouraging foreign merchants, and especially artisans, to settle in his capital. A watch-maker, at this moment, could obtain any favour he should please to ask. The same might be vouched for a chair-maker, or cabinet maker, &c. as the king has courage and wisdom enough to prefer foreign manufactures when he sees their superiority

to his own. On the subject of religion, he appears, like all his people, devoted to his idols. But he has never yet persecuted for religion's sake! O that he might yet be brought to know and love the supreme GOD! SEVENTEEN MILLIONS OF PEOPLE, MAD ON THEIR IDOLS, DEMAND THE ACTIVE SYMPATHY OF A CHRISTIAN PEOPLE.

H A Y T I.

APPOINTMENT OF MR. PAUL.

It is with pleasure we announce to the Christian public, that the Trustees of the "*Baptist Missionary Society of Massachusetts*," have appointed a missionary to Hayti. The Rev. Thomas Paul, of Boston, has for a long time felt a deep solicitude to visit the place, with a view of making known to the inhabitants "the unsearchable riches of Christ." Having communicated his views to the Board, and offered himself as their missionary, it was considered as an indication of Providence, that an attempt should be made to introduce the Protestant religion among the Haytians.

It is expected that Mr. Paul will embark in the first vessel which sails from Boston, for Port-au-Prince. Should he find at the expiration of the six months, for which he is appointed to labour, that there are any encouraging prospects of success, it is the determination of the Board that a permanent mission shall be established on the island.

Grateful acknowledgments are due to brethren of other denominations, for the lively interest they have taken in promoting this object. Mr. Paul has been kindly furnished with letters from some of the most respectable merchants in New-York, to men of wealth and authority in Hayti.

We confidently anticipate that he will meet with no opposition from the secular power. For although, by the Constitution of Hayti, "the

Catholic, Apostolic, and Roman religion, is declared to be that of the government;" yet the Constitution also says, Art. 49, "all other religious denominations are tolerated in the republic, conforming themselves to the laws." And we are assured from undoubted sources, that President Boyer is a decided friend of religious liberty.

We hope that the friends of Christ will feel a deep concern for the prosperity of this mission. Pray for our brother, that God would open to him a door of utterance, to speak the mystery of Christ; and that the word of the Lord may have free course and be glorified, even as it is with you.

We would also remind Christians that this undertaking cannot be sustained without expense. We therefore, earnestly request them to aid this object, by more liberal contributions to the funds of the Society.

Since the appointment of Mr. Paul, a letter has been received from a pious and intelligent coloured person in Port-au-Prince, expressive of great anxiety that a preacher might be sent to Hayti. The information which he gives concerning the state of society, and the trials as well as encouragements which a minister may expect, is very interesting. Extracts from this letter will appear in our next Magazine.

ENGLISH BAPTIST MISSION. DIGAH.

EXTRACT OF A LETTER FROM MRS. ROWE, TO A YOUNG LADY IN N. YORK.

"You will be pleased by the following incident, to hear that the authorities begin to check the effusion of human blood in the superstitious rites of the heathen. At Alabahad, the natives having assembled from all quarters to make the necessary offering to the Ganges, a proclamation was received from the chief magistrate, that whoever should be found to have assisted in the drowning of another, should be apprehended, and suffer the penalty of the law for murder; on which, the thousands dispersed very contentedly, without making any sacrifice of life. Let us rejoice, that the attempt has been made to prevent immolations at festivals, and that the natives so passively yield. A few months ago the burning of a widow was prevented in like manner: the scene was nearly opposite our house, in a fruit grove.

"I am happy to say our native school prospers. At this moment one of our rooms is filled with boys and girls from Mowpoora, a village four miles distant; four of the girls have on a reward-suit of blue Indian cotton, which I gave them for having learned half through the Hindoo spelling book."

Religious Intelligenece.

REVIVALS OF RELIGION.

[From the Missionary Herald.]

As there are Revivals of Religion in various parts of the country, I submit to you a statement of one, which took place some time since, but which I do not remember to have seen noticed in any religious publication; and I do this not without the hope, that my communication may be of some use to those, to

whom Providence assigns an agency in these most interesting works of God. My object is to give the *general features* of the revival: and because I see not how any particular benefit will arise from minute details of circumstances, I shall not mention the name of the place: nor state who were the principal human

agents; nor say any thing as to the number of persons hopefully converted. As will appear, these are not material circumstances. I will observe, however, that the scene of the revival was a town in Massachusetts, containing about 4,000 inhabitants.

1. In the early stages of that revival of religion, a kind of *antinomian* spirit prevailed to a great extent. Almost every one who was questioned, said, that he could do nothing;—could not repent; could not make himself a new heart; could not cause himself to love the Lord Jesus, &c. And yet it was perfectly evident, that, in all this, there was no proper sense of dependence on God. This plea of inability was clearly used as an excuse for doing nothing, and as a refuge from present distress. And the tendency of it manifestly was, to paralyze, wonderfully, the feelings of the soul.

Great efforts became necessary to destroy the influence of this. Metaphysics were kept out of sight. The whole was made to turn upon the question, whether God did not command the sinner to repent and have faith in Christ; and whether any of the divine commands are unreasonable. But one answer could be given; and that answer left the sinner guilty and self-condemned for his impotence. The duty of immediate repentance was much insisted on; as, also, was the wickedness and danger of delay. The efforts made were, by the blessing of God, so far successful, that if the antinomian spirit was not destroyed, it was, in a great degree, silenced.

When the question was asked, "What must I do to be saved?" the replies sometimes contained objectionable phraseology: but generally the Scripture answers were given,—“Repent,”—“Believe on the Lord Jesus Christ.” In but few instances was any thing said, in connexion with these answers, or in connexion with the question that gave rise to them, about praying, reading the Scriptures, &c. It was thought that these means of grace would be used, as a thing of course, when once the attention was excited. Can a drowning man help crying out for aid? Can a benighted and lost traveller help desiring a light and a guide?

In the early stages of the revival, the doctrine of entire dependence on divine agency was, in the presence of the unconverted, less urged than some other doctrines. It was seen to be abused. The medicine, if I may so call it, did not appear to operate favourably. Some other great truths seemed to be, at that time, more efficacious; and it was found

to be the case, that if the sinner could be induced to attempt the work, he would soon learn, by experience, his weakness and dependence.

2. The *doctrine of election* acquired suddenly, and without previous examination, a great currency among many, who, before, disbelieved it. They seemed to take its truth for granted. They appeared willing to risk their eternal interests on the certainty of the doctrine. But nothing could be more evident, than that this was only for the sake of quieting their consciences. If the doctrine of election was true, they were disposed to believe, and were forward to assert, that it was not worth while for them to repent, or to do any thing else. They had an answer for every entreaty and warning:—“If I am to be saved, I shall be saved, even though I do nothing; and if I am not to be saved, what good will all my efforts do?” The objectors were treated as reasonable beings. The doctrine of the divine purposes was considered with reference to their common actions and daily business; and they perceived that the decrees of God were as much in the way of their walking, and laboring, and possessing fruitful fields, as against their obtaining religion. Thus they found their refuge gone; and were confounded, and durst make no more objections of that kind.

3. There was a *great variety* in the workings of different minds. No two minds seemed to work exactly alike. So apparent was this, that with no two persons did it seem expedient to converse in precisely the same manner. This was the case, from the beginning to the end of the revival; and it made the business of conversing a very laborious exercise.

And here permit me to digress so far, as to remark:—*First*, that a thorough knowledge of human nature, and a great aptitude in discerning characters, seem to be indispensable to eminent usefulness in a revival of religion. A knowledge of the anatomy and constitution of the mind, appears as indispensable to the physician of the soul, as does an acquaintance with the nature and organization of the material frame, to a physician of the body.—*Secondly*, a minister, in his public preaching during a revival of religion among his people, should use great caution in preaching to his congregation with special reverence to *individual* cases. He may do much harm in this way. The medicine that may benefit one, may destroy another. There are wants enough, which are *common to all*, and he should govern his public

preaching with reference to those chiefly; while to those which are *peculiar to individuals*, he should, as a general rule, during a revival of religion, administer in his private conversations. At any rate, this is the safest and most effectual method of removing such wants.

4. At every stage of the revival, those, who indulged hopes respecting their conversion, might, in general, be easily deprived of them for a season. This was done, in one instance, by two young men, who had more theory than experience, in so rough a manner, as to do serious injury to some nervous people. But when done in a mild manner, and by a simple and clear exhibition of the proper evidences of true religion, the effect was always good.—People were led to examine themselves;—a work, which they seldom do to much purpose, when full of joy; especially at the commencement of their Christian career.—A mere *hope* that we are in a good state, it should be remembered, is, in itself, no evidence of piety; and if indulged, or encouraged, or strengthened, prematurely, may prove a serious evil.

5. It was very apparent that there was a *crisis* in the revival, when an inexperienced person, or a stranger, was more likely to do hurt, than at any other time. It was just at this crisis, that the two young men did the mischief, spoken of above. At that time, people needed encouragement, rather than alarm; to be drawn, rather than driven. And it might be distinctly seen, that now the gentle sounds of the Gospel were more effectual than the thunders of the Law. What might be the very thing needed at the commencement of the revival, might be ill-timed and injurious, in the progress of it.

6. Towards the close of the revival, Christians of all ages were uncommonly eager for instruction. In the early stages of it, their great desire seemed to be for an excitement of the feelings; but now, their ruling passion impelled them to seek for instruction. An attempt to raise the passions, was quite out of season. Mere declamation would have been intolerable. People longed to know where they stood. The nature and evidences of true religion, were the subject of anxious inquiry. Christians desired light; and he, whose preaching and conversation was most luminous, was then most esteemed.

I might here observe, that it was sometimes found necessary to calm the feelings of persons, especially of females, before conversing with them directly on the concerns of the soul;—that the conductors of the public and private meetings

were not greatly desirous of raising a tumult in the breasts of their hearers, lest those hearers should be unfitted for repentance, and faith, and prayer;—that better effects were found to result from a considerable frequency of meetings, than from having them but seldom, (I suppose, because few people have habits of reflection;)—and that, though there was no reason to believe, that private conversation would avail long, unaccompanied by public preaching, the former appeared to be more effectual in exciting the careless to serious consideration, than the latter.

Some of the *general results*, therefore, of my observations during that revival of religion, are the following:—that the ancient method of preaching the duty of immediate repentance and faith in Christ, is the most efficacious preaching, especially at the commencement of a revival;—that the excuses and objections, which sinners make, if judiciously managed, help forward the work;—that different individuals, under serious impressions, generally demand a treatment in some respects different:—that public preaching should not have reference, during a revival of religion, to individual cases, when they are any ways peculiar; but that such cases should be managed in private:—that, for the sake of leading young converts to self-examination, it is best, by a calm statement of the evidences of true piety, sometimes to shake the hopes, which they have of their good estate; but that we should be especially delicate with those, whose minds or bodies are liable to great excitement;—that, in the more advanced stages of a revival, a gentler method of preaching must be adopted; and when the people manifest a strong appetite for instruction, the opportunity, which is a most precious and rare one, should be improved to impart it to them in abundant measure;—that, in short, a mini-ter of the gospel should proceed, during a revival of religion among the people of his charge, with all the care, and adaptation of means, and change of expedients, of a scientific, experienced physician.

R.

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EXTRACT OF A LETTER FROM A FRIEND IN GEORGIA, TO HEMAN LINCOLN, ESQ. DATED

Riceborough, Geo. March 6, 1823.

Very dear Sir,

It is quite time to answer your letter. I do not lament my delay, however, since it enables me to send you pleasing information as to the work of grace with which we have been favoured. We still

enjoy the tokens of the divine presence. So far, however, as the white people are concerned, the village of Sunbury is the seat of the revival. That is, indeed, a most favoured spot; the religious influence is by far more powerful than any other. The commencement of this work of grace may be traced back to last July; during which month, there was a three days' meeting at one of our retreating places.

In October there was another meeting at not a great distance; while this meeting was closing, many were perceived to be under very pungent convictions. It was at this season of worship, that the greater part of the whites, who have since made profession of religion, received their abiding serious impressions. Early in November, the Sunbury Association met at Newport, in this county; previously to which, several had obtained hope of pardon, while attending a two days' meeting, or soon after. During the session of the Association, and the day after, (Sabbath) there was constant preaching. The meeting-house was crowded with attentive and anxious hearers, while the business of the Association was conducted in the vestry. The religious exercises were blessed to the deepening of serious impressions, to the alarming of several who came with feelings of levity, and to the bringing of a few into a state of faith in the Redeemer.

On the next Friday, commenced another three days' meeting in Sunbury, and on the Lord's day, fifteen whites, and eight blacks, were baptized. Such a meeting was held in the next week, at the Congregational meeting-house in this county; and on the Lord's day, thirty whites, and one black person, were admitted into the church. At the end of December, was a Union meeting in Sunbury, of three days' continuance; and on the Lord's day, thirty-one white and black were baptized. In February, was the regular communion season in Sunbury. We enjoyed the ordinance of the Lord's Supper, but were providentially hindered from the ordinance of baptism. At this season, however, the revival received a fresh impulse; a peculiar solemnity seemed to rest upon the ministers, and their word was accompanied with power. As we were prevented from attending upon the ordinance of baptism, the first Sabbath in March was appointed as the ordinance day, and on that Sabbath, forty-seven white and black were buried with Christ by baptism. The Congregational Church on the same day, received sixty-one blacks, and five or six whites. There are several more who give evidence of conversion, and who

will probably, before long, publicly declare themselves on the Lord's side. We must hope and pray, that God will still continue unto us the joy of his salvation. We cannot, surely, be sufficiently grateful for what we have seen and felt. Oh how unworthy we are of such unspeakably great blessings! You will not suppose, that only the meetings to which I have alluded, have been accompanied with blessings: the usual exercises of the Sabbath, and occasional prayer-meetings have likewise been owned of the Lord, as well as the other means which are commonly employed for the spiritual welfare of men.

You would be delighted with the good order and harmony, which pervades the meetings, even in the highest state of excitement among the people. I know not how better to describe the state of mind than by calling it, a calm and even flow of excited feeling. To God be all the glory of this work, and by his grace may we be prepared for still greater manifestations of his converting power.

EDEN.

WE are gratified to learn that God has recently displayed the riches of his grace in the conversion of sinners at Eden, Me. In a letter from Rev. Enoch Hunting to one of the Editors, it is stated, that about thirty persons have experienced the power of the gospel on their hearts, and are rejoicing in hope of the glory of God. Appearances are still very encouraging, and it is hoped that many more immortal souls will be brought to a knowledge of the truth.

From the Missionary Herald.

AMERICAN BIBLE SOCIETY.

IN the month of January, the Managers of the American Bible Society made a grant of 1,000 dollars to aid the Baptist missionaries at Serampore, in the translation and distribution of the Scriptures.

At the same time, they granted 500 dollars for the purchase of Bibles in the Tamul language, to be distributed by the American missionaries in Ceylon, for the use of the people who speak that language, and among whom they labour.

The occasion of these grants was, a memorial from the missionaries at Serampore, and another from the missionaries in Ceylon, soliciting aid from the American Bible Society, in the great work of evangelizing the Gentiles.

We are persuaded that the religious

public of this country will rejoice in these appropriations; and that nothing could tend more directly to replenish the funds of our National Bible Society, than the measure above described. It is the noblest feature in that Society, that it was originally designed to extend its beneficence to every portion of the human family, so far as the means should be afforded, and access can be obtained. Let the friends of the Bible, the friends of missions, the friends of the heathen, enter into this cause with new zeal and alacrity; and while they provide the means of sending forth new missionaries, into new fields of labour, let them send forth the Bible to be distributed, wherever missionaries have already prepared a population to receive it.



SANDWICH ISLANDS.

THE accounts which have been of late received from the Sandwich Islands, by the American Board of Commissioners for Foreign Missions, are peculiarly encouraging. Messrs. Tyerman and Bennet, the deputation from the London Society to the Society Islands, have visited the American missionaries, in company with Rev. Mr. Ellis, and two Tahitian chiefs, who with their wives, are decidedly pious. Mr. Ellis had been for several years labouring at Huahine, and is well acquainted with the language of both the islands. The design of Providence seems to have been very evident in this unexpected visit. Both of the Tahitian chiefs, with their wives, together with Mr. Ellis, have been invited by the most influential chiefs of the Sandwich Islands, to remain among them. With this request, it is their intention to comply. Thus, in an unexpected manner, has Providence raised up and qualified, where it was least expected, additional assistance to our American brethren, and qualified them precisely for the situation in which their aid was especially needed.

Speaking of this visit, in a letter to the Corresponding Secretary, Messrs. Tyerman and Bennet remark:

"Our arrival appeared to be most opportune. Many false and injurious reports have been propagated here by some foreigners, respecting the state of religion in the Society Islands, in order to prejudice the minds of the king, and chiefs, and people of these islands against the gospel and the missionaries. Your missionaries had projected a short time previous to our arrival, a voyage to the South Sea Islands, accompanied by some of the

chiefs, to ascertain the real state of things there; but the foreigners, by their influence, had prevented the vessel from sailing. At the time of our arrival, the people were labouring under the influence of the prejudices, which the foreigners had produced among them. But our testimony to the wonderful work of God in the South Sea Islands, together with that of the people who accompanied us, appears to have confounded the opposers, and confirmed the king and chiefs and the people in the confidence, that the prejudices which had been excited, were false and unfounded. We had no idea that this important object was to be answered by our voyage. Truly God is wonderful in counsel, and mighty in executing.

Of Mr. Ellis and his wife, they give the following interesting character.

"We may also add for your satisfaction, that Mr. Ellis possesses excellent missionary talents, real piety, and much of the spirit of his office; an ardent zeal for the salvation of souls, an entire devotedness to his work, a good share of general knowledge, and a useful proficiency in an acquaintance with medicine; an ability to ingratiate himself with the natives, together with amiable and affectionate dispositions. His wife is like minded. She is, also, well acquainted with the Tahitian language, and has been very usefully employed in the situation which she fills. They are both most highly esteemed by their brethren and sisters in the Society Islands, with whom they are affectionately united. That which has rendered them so extensively useful, and which has procured them so large a share of esteem, both among their brethren and the natives in the Society Islands, will, we doubt not, procure for them the same esteem and affection among our beloved friends, your worthy missionaries in the Sandwich Islands, and render them as useful there.

Mr. Ellis accompanies us back to Huahine, but will return again to the Sandwich Islands as soon as possible:—but at the expense of the London Missionary Society. And while we entertain the confident hope, that this will meet your approbation, we doubt not that you will join us in fervent prayer, that this important step may be the means of strengthening the hands of your mission here, and promoting the glory of God in the salvation of multitudes of immortal souls, in these long neglected, but interesting islands."

It will be recollected, that in our last number we published a letter from Mr. Tyerman, dated Tahiti, Nov. 24, 1821,

in which he gave an account of the present state of religion on that Island. It will be interesting to observe, that after residing there nearly a year longer, he saw no reason to change his opinion. On this subject, he remarks, as follows:

"Having spent some time in the South Sea Islands, (and we intend to pass another twelve months at least there,) it may not be unacceptable to you to receive our views of the state of religion in those highly favoured regions. You have, no doubt, read the reports, which have been made respecting the state of that mission;—and be assured that so far from these reports being exaggerated, much more might have been said. The work is indeed marvellous in our eyes, and excites in our hearts the most lively gratitude to that God, whose hand has been so signally displayed in it.—The inhabitants of those islands were sunk into the lowest possible state of moral degradation; but are now, we hesitate not to say, viewing them as a body, the most universally and consistently Christian, of any people upon the face of the earth.—The Sabbath is universally regarded. The individual is scarcely known, who does not attend public worship three times on the Lord's day, and several times in the week. The congregations are large, and as well-behaved, as any congregations we ever saw in England. Numerous churches are formed of pious persons; while multitudes more are waiting for admission. Full three fourths of the people can read, and many write and cypher. Industry is every where apparent, and civilization has already made considerable progress. Towns are rising up, composed of houses built according to the European style. Our furniture is imitated; and the people aim at the same modes of living and clothing. Crimes are very few. Peace and happiness are every where apparent. The marriage vow is held sacred. Infanticide is wholly discontinued. Religion is the great business of life; while secular affairs, though not neglected, are held as only secondary. All the food wanted for the Sabbath, is dressed on the Saturday:—not a fire is lighted, not a canoe is seen moving on the water, nor are any visits paid, on the Lord's day. Never did the Gospel obtain a more complete and glorious triumph over ignorance, and sensuality, and superstition, since the world began. Let this change afford you, beloved brethren, encouragement in all your labours of love, and in all your exertions to evangelize the heathen world. Your prospects in these islands are indeed most encouraging; and that you

may soon have to rejoice in their regeneration, and their conversion to Christ, is, dear friends and fellow-labourers, the fervent prayer of yours, for Jesus' sake."

EVANGELICAL MISSIONARY SOCIETY AT PARIS.

WE rejoice that a Society with this title, has lately been established at Paris, under the most favourable auspices. Its officers are,

President.—The Count VER HUELL, G. C. Peer of France, Vice-Admiral, Vice-President of the Protestant Bible Society of Paris, and Member of the Consistory of the Christian Reformed Church of Paris.

Vice-Presidents.—M. GOEPP, Pastor and alternate President of the Consistory of the Christian Church of the Confession of Augsburg, at Paris.

M. STAPER, Minister of the Gospel, Professor of Theology.

Secretary.—M. SOULIER, formerly Pastor at Uzes.

Assistant Secretary.—M. AUFSCHLAGER, Assistant Pastor of the Christian Church of the Confession of Augsburg, at Paris.

Treasurer.—M. S. V. S. WILDER, Merchant.

Censors.—M. KIEFFER, Turkish Professor in the Royal College of France, Member of the Consistory of the Augsburg Confession of Paris.

M. MONOD, Senior, Pastor of the Christian Reformed Church of Paris.

There are, also, twelve *Assessors*, among whose names, we observe that of the Baron de STAEL HOLSTEIN, Member of the Consistory of the Reformed Church of Paris.

JAMAICA.

THE mission among the negroes on this Island, has been, of late, remarkably blessed. Mr Coultart, under the date of fifth of October, writes;

"I baptized one hundred and seventeen persons in August, among whom were nine of the most respectable persons of colour we have yet had to offer themselves to our communion. Two persons of this number particularly attributed their conversion to hearing the word of God read. I felt much happiness in hearing their simple narratives. One of them, a woman, said, 'Ah, massa, me tongue so guilty, all bad word, me no ready to peak good in same mout—me great sinner, and never tink bout any ting good till me hear a brother read, if me no born again, me no see kingdom of God. Me dont know what dis born again mean—it trouble me much—it no let me rest, none at all.—Next night brother come read again—de word trouble me more and more—me no eat, no shut me eye, fear me open it in hell. Next day me send for de brother to come wi de book—him come and read, de book no tell me trouble any more—him tell me Jesus came to save sinner, great sinner, no matter how great, so me go to him, him forgive all—not for me goodness, but for him own goodness—den me

weep much, for Jesus Christ so good, me no able to do nothing for long time, but tell of him kindness to poor me."



DEATH OF DR. MILNE.

THE REV. WILLIAM MILNE, D. D. a distinguished missionary of the London Missionary Society, died at Malacca on the 2d of June last. His health having been, for some time, in a declining state, the Directors of the Society were desirous he should take a voyage to the Cape, or to England. But he was unwilling to leave Malacca, till there should be some person present, competent to take charge of the affairs of the mission. He, however, took a voyage to Singapore, and thence to Pulo Penang, or Prince of Wales's Island.—The following extract of a letter written by Mr. Beighton, and dated Malacca, June 10, 1822, will give the history of the few remaining days of his life.

We had the best medical aid that could be procured at Penang, but his disease appeared to baffle all medical skill, and made rapid progress on his almost worn-out frame. Dr. Milne was very desirous of returning to Malacca, that he might arrange his affairs, and in conformity with the advice of Dr. Alexander, take a voyage to the Cape or to England. At that time there was no vessel likely to sail from Penang for several weeks, and as Dr. M. became worse every day, D. Brown, Esq. kindly applied to the Governor, and readily obtained the loan of the *Nautilus*, one of the Company's cruisers, which the Governor generously ordered to be got in immediate readiness. Dr. M. wished me to accompany him; and indeed it was necessary that some one should be constantly with him.

We sailed on Thursday evening, May 16, and arrived at Malacca, on Friday morning the 24th. The wind was contrary most of the way, and Dr. M. became weaker and weaker, so that we feared he would die on the passage. It was his wish, if he died on board, to be conveyed to Malacca for burial; but this we feared would be found impracticable.

On the Sabbath we spent at sea, he appeared to be a little more composed than usual. I was near his couch, and he appeared to be frequently engaged in prayer. On one occasion his petition was, "O God, prepare me for life or death;" adding with peculiar emphasis, "but death—death? that is the thing."

Many expressions dropped from his lips, intimating that he thought his earthly course was nearly finished. The

Lord, however, was pleased to spare his dying servant to see his family at Malacca, where he arrived at the time before mentioned.

Dr. Milne had previously made his will, so that his worldly affairs were speedily settled. It soon became apparent that the time of his departure was at hand. The Dutch physician attended him, and pursued the same course of medicine which had been commenced by Dr. Boyd. The hiccough came on, and continued several days. Dr. M. did not appear to experience those raptures and joys with which some are favoured on the near approach of death; but his confidence in Christ was thus expressed:

"If I am found in Jesus' hands,
My soul can ne'er be lost."

About five o'clock on Saturday afternoon, June 1, he was in extreme pain, and exclaimed, "My God, my God, help me!" He was afterwards somewhat more easy, but became gradually weaker; he asked for little during the night, and at half-past two o'clock on Sunday morning, (June 2,) our highly respected friend and brother was released from all his sufferings; and his happy spirit fled to enjoy a glorious Sabbath in the paradise of God.

Thus has the Society lost a faithful and laborious missionary, and four dear children are deprived of a tender father.

Upon the inspection of the body, it was found that his disease was wholly pulmonary, and not that of the liver. He had attained his 37th year on the 27th of April last.

Dr. Milne was the author of several learned works on the literature of China; the historian of the first ten years of the Chinese mission; and superintendant of the Anglo-Chinese college.

ANECDOTES.

IMPORTANCE OF A TRACT.—EXTRACT OF A LETTER FROM MRS. HENDERSON.

"A mutual friendship subsisted between Mr. Henderson and our excellent friend Patterson, in early life. The latter, having finished his studies at Glasgow, was bent on labouring as a missionary in India. He sought a companion and fellow-labourer; and Mr. Henderson being willing to devote himself to the same work, they embarked together for Copenhagen, intending to proceed from that port. But war breaking out between England and Denmark, they were detained in that capital, and laboured in

acquiring the language, translating and distributing tracts, &c. It happened one day, as they were in the royal gardens, that Henderson gave a tract to a young physician, who passed by. He read it, and it made such an impression on his mind, that he wished to find who was the stranger that gave it to him. For this purpose, he went to a patient, one of the Moravian brethren, from whom he thought himself likely to obtain the information. This pious man rejoiced to find, that such measures were taking to evangelize his countrymen, and rested not till he found out the abode of Patterson and his friend, and introduced himself to them. From this individual our young missionaries learned the deplorable state of Iceland, in respect to the distribution of the Scriptures, and a correspondence was entered into with the Bible Society for supplying the inhabitants. This laid the foundation for our two friends being engaged in the service of the Bible Society, and consequently for all the blessings that have flowed, are still flowing, and, no doubt, will yet more abundantly flow, from the Societies now existing in Denmark, Sweden, Russia, Iceland,—I was going to add, by anticipation, Turkey, Persia, &c &c.—See, my friend, what consequences may result from the giving away of a *single Tract!*

ANECDOTE OF A SEAMAN.

At a Bethel meeting in New-York, in December last, at a Sailor boarding-house, one of the seamen arose, and made the following remarks:

“My dear shipmates, I am willing to tell you that I am not ashamed of Christ: he is precious to my soul. You know by my method of speaking that I am not an American, I was born near 5000 miles from here, but I have followed the sea 14 years with those who speak the English language, and it is now as natural to me as my own. Before I left my country, I was obliged to be baptized, and in the presence of the Priest, make a confession that I would strictly observe all the rules and principles of the religion under which I had been brought up; but I did not know nor feel what it meant. I had lived a wicked life, and continued to live so until the year 1811. I often called on God to damn my body and soul. One day I was so angry with God, that I asked him to sink the ship and me with her, for he could not make me more wretched than I was. But in the year 1811, when on my passage from Lisbon to London, while I was at helm

in the night, my eyes were directed towards heaven. I contemplated on the wonderful works of God in the firmament above, and then cast my eyes on the ocean below, on which I was traversing. It brought to my mind that there was a wonderful being who had created them all; and that it was that God whom I had promised to love and worship when I was baptized, and left the place of my nativity. I began to feel much distressed in my mind, and continued so. I was relieved from the helm, and wanted to pray. The vessel was a brig, and her quarter deck was something like a round house, there was but a small space between the break of it and the mainmast. I got into that place where no one on board could see me, and there I prayed to God, and the more I prayed the greater was my distress. I then read the Bible for several days, and prayed earnestly to God. The third or fourth day I came to that precious passage, which says, “Come unto me, all ye that labour, and are heavy laden, and I will give you rest.” (Matt. xi. 28.) In these words I had some consolation. I then laid down the weapon of my rebellion, and said in the presence of God, ‘Fire nor water, briars nor thorns, by divine assistance, shall prevent me from making progress in a divine life.’ The Lord heard and answered my prayer, and from that time to this, Christ has been precious to my soul! O my dear shipmates! did you ever read the last chapter of the book of Revelation? If you have, how can you live in your sins? Do not plead with God nor man, and say you are poor and unable to do this or that. O do not let your profanity, intemperance, and dissipation, prevent you from coming to Christ; for there is not one in this room that is more so than I have been. I can testify to the world, that poverty will not prevent any one from accepting the offers of mercy through Jesus Christ our Lord: for when I accepted the terms of salvation, I had not one cent of money; no, I was wretched in poverty by my imprudence. O come to Christ now; this is the accepted hour! he is calling you by his word, and by his servants here. ‘Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.’ (Isaiah, li. 1.) O my dear shipmates, can you refuse this invitation this evening? I hope you will not. I am much pleased in seeing so many females at this Bethel meeting; your souls are as precious as seamen’s. Is there one weeping Mary here, who has washed the feet of Christ

with her tears? If not, begin now; now is the accepted time: O do not put it off one moment longer. There is not one here that can be a greater sinner than Mary Magdalene. Read this night before you go to rest, the 7th chapter of Luke, from the 36th verse, and then imitate that woman, who washed the feet of Christ with her tears, and wiped them with the hairs of her head; and then see the blessed result: 'And he said to the woman, thy faith hath saved thee; go in peace.'"



RULES,

Taken from the secret journal of a self-observer, or confessions and familiar letters of the Rev. J. C. Lavater; author of the *Essays on Physiognomy*, &c. in two volumes.

His daily rules.

The following rules shall always be before mine eyes; they shall be suspended somewhere in my study, and read and reviewed by me every morning and evening.

1. I will never rise in the morning without offering thanks and prayers to God; nor without reflecting that it perhaps may be the last time.

2. I will never begin my daily occupations, neither in the morning nor in the evening, without having previously implored God on my knees in a retired place, (at least for a few moments,) to grant me his aid and blessing.

3. I will not do nor design any thing I would omit if Jesus Christ were standing visibly before me; nothing which I might repent of at the uncertain hour of death. I will, with the assistance of God, accustom myself to do every thing

without exception in the name of Jesus Christ; and as his disciple, to sigh every hour to God for the blessing of the Holy Ghost, and always to be disposed to prayer.

4. I will read every day a chapter in the Bible, and particularly in the Gospel; and select some sentiment or other from the chapter I shall read, and revolve it frequently in my mind.

5. Every day shall be marked, at least by one particular work of charity.

6. I will make it every day my principal business to be useful to my family.

7. I will never eat nor drink so much as to cause the least inconvenience or hindrance in the performance of my occupations; and between meals abstain, as much as possible, from eating (a morsel in the evening excepted.)

8. Whithersoever I go, I will previously sigh to God that I may not commit a sin, but always leave behind me something useful; the same will I do before every meal, wheresoever I may take it.

9. I will never sleep longer than eight hours at most, while in health.

10. I will never lay down to sleep without having prayed first.

11. In my prayers for others, which I will never omit, I will mention by name, my parents, my wife, my children, my servants, and my friends, &c.

12. I will examine myself after these rules every night, and honestly mark in my journal the number which I have omitted; the same I will observe with regard to whatever I shall have read, transacted, said and learned. God, thou seest what I have wrote; may I be able to read it every morning with sincerity, and every night with joy and the loud applause of my conscience.

Obituary.

MRS. BEULAH WITTER.

DIED at Gorham, Ontario county, Dec. 16, 1821, Mrs. BEULAH WITTER, aged 35.

Mrs. Witter, the daughter of Benjamin and Phoebe Carter, was born at Killingworth, July 20th, 1786. Being blessed with pious parents, she was early instructed in the doctrines of the Christian religion, and was frequently the subject of serious impressions. Her early years were nevertheless devoted to the follies and amusements so common to youth. One circumstance connected with this part of her life, deserves to be particularly mentioned. She knew that danc-

ing was directly opposed to the wishes of her parents. They did not absolutely forbid her attendance upon balls, but remonstrated with her most solemnly upon the sinfulness of her conduct. When she was preparing to go in opposition to their wishes, she always found that her mother retired to some part of the house to weep over her folly, and pray for the salvation of her soul. The thought would immediately occur to her mind, Shall I go down to hell, loaded with my dear mother's prayers and exhortations? I must meet all these things at the day of Judgment.

In this manner she lived, sinning against the dictates of conscience, until August 1805, when she appears to have been for the first time deeply impressed with a conviction of the guilt of sin. She subsequently remarked, "The justice of God appeared to me as it had never done before. I discovered myself to be a vile sinner, justly deserving everlasting misery. I had all my life hated infinite excellence, and loved sin. I concluded I must go to hell, that there was no mercy for me, yet I could not help crying day and night that God would be merciful to me a sinner."

In Jan. 1806, she was brought to rejoice in God with joy unspeakable and full of glory. She remarked, "I now could understand how God could save sinners through his dear Son. I no more felt that his law was too severe, nor repined at his saving others. The doctrine of election, at which formerly, my proud heart had revolted, now appeared lovely to me; and my only ground of hope was, that I had been given to Christ, and that he had brought me to a knowledge of the truth." Shortly afterwards she was united with the Baptist Church in her native place.

For several of the succeeding years, she was engaged in teaching school. In this employment she was eminently useful, and her religious instructions were blessed to the conversion of many of her pupils.

In April, 1810, she was married to Rev. Wm. Witter, a licenciate in the ministry. She entered upon the responsibilities of this new situation with great diffidence in herself, and with fervent prayer that she might so fill it as to glorify God. Her friends have reason to believe that her prayers were answered. It might be truly said of her that she adorned the doctrine of her Lord and

Saviour Jesus Christ. She spent the three next years of her life in Savbrook. In 1813, she removed with her husband to Colchester, Con. where she resided five years, earnestly engaged in promoting the piety of saints and the salvation of sinners.

The four last years of her life were spent in the western part of the state of New York, where she was highly esteemed by all for her active usefulness and undissembled piety. In the spring of 1821, she was evidently in a consumption. She became more fervent in prayer, and more desirous to do with her might whatever yet remained for her to do. At times, she was distressed, lest her master should come and call her unawares. The thought of leaving her husband, and her five small children, also, at times, spread a distressing gloom over her mind. She once said to her surviving partner, "Death appears very terrible to me. I am a poor worm. I am left in great darkness. Do pray for me that my faith fail not, that I may have clear manifestations of my adoption, and then I can wait patiently all the days of my appointed time."

It pleased God, six weeks before her death, to dissipate this afflicting darkness. She said to her husband, "I can freely part with you and the children. The fear of death is all taken from me." Not a shade of darkness came upon her mind from this time till she died. She would often say, "O I long to depart and be with Christ. Come, Lord Jesus, come quickly." In this happy frame she continued, till she was called to join the general assembly and church of the first born whose names are written in heaven. Her funeral sermon was preached by Edler Nehemiah Lamb, from a text selected by herself: "Prepare to meet thy God, O Israel."

Poetry.

JESUS, holy, heavenly Lamb,
Let us to thy bosom come;
Fill our hearts with love divine!
On our souls with glory shine.
In thy presence we would be!
Satisfied with none but thee!
Ever keep us near thy heart,
We from thence would ne'er depart.

Angels, join us with your lays,
Give unto the Saviour, praise,
Who hath bought us with his blood,
Made us heirs and sons to God.

TO CORRESPONDENTS.

Accounts of Ordinations, and some other brief articles, are necessarily postponed until the next Number. D. W. E. is under consideration.

In thy kingdom let us dwell,
Thou hast saved our souls from hell.
May we join the holy throng!
We would lead the heavenly song!
Sovereign Lord of all below,
Make us in thy paths to go;
Bring us home to thee above,
There to laud redeeming love.

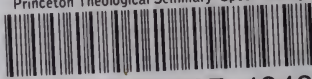
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